

*K. C. A.*  
THE  
*Country-Curate's*  
A D V I C E  
TO HIS  
Parishioners,  
In Four P A R T S.

- I. Directs us, how to serve God on the Lord's Day.
- II. On the Week Day.
- III. How to discharge our Duty in our several Relations; as Husband and Wife, Parents and Children, Masters and Servants.
- IV. How to prepare for Death.

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By *H. C.*

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L O N D O N,

Printed by *T. W.* for *J. Robinson*, at the  
*Golden Lyon* in *St. Paul's Church-*  
*Yard*, 1 6 9 3.



TO THE  
READER.

**R**eligion is the grand employment of our Lives, the main design and bias of our rational Natures, the important work and task that Heaven hath set us: and calls for our greatest vigour and vivacity to attend it: and though perhaps it may suffer some diminution from the meanness of the Person, who treats of it: Yet it is not to be denied, that its own intrinsick worth and native excellency are sufficient to render it most acceptable to all intelligent Minds, and unprejudiced Understandings.

I pretend not to any high strain of Eloquence, or high flown Rhetorications: for if I were Master of a very fluent Oratory; yet should I at this time

THE  
 Country Church  
 A-D-V-I-C-E  
 TO HIS  
 Parishioners

In Your PARISH  
 I Direct you how to keep your souls on the  
 Lord's Day  
 How to keep the Sabbath  
 How to keep the Lord's Day in the  
 morning and evening  
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By J. H. H.  
 Printed by T. W. for J. Robinson, at the  
 Corner of New Street, in St. Paul's Church  
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## *To the Reader.*

wave it, and study plainness; the Station I am in, a Curate: the Persons I write unto, not Courtiers but Country-men: oblige me to it.

My Office is to present my Reader with a Portraicture of Practical Religion; especially as it hath an aspect to the Duties which constitute our Devotion: Here it is not proper to be quaint and florid, but to make Impression on Mens Hearts; and bring the Deity into their Souls. This I have attempted to accomplish in the ensuing Sheets: though I most frankly acknowledge how feeble and languid my Enterprize hath been.

Among the plain Directions which I have given towards the Consummating of a Religious Life, I have placed those which respect the Lord's Day in the Front of all: and with good reason; seeing this sacred time is the Queen and Empress of all the Days in the Week; and hath a just precedency of them by our Saviour's Institution, and the practice of his holy Apostles.

Religion

## *To the Reader.*

Religion commenceth here : he that begins not with the right Celebration of this Day ; will be extremely defective in all the other acts of Devotion and Religion.

This therefore in the first place I most passionately recommend to all Voraries of Christianity ; that they would concern themselves in the due Observation of this Divine Time : and accordingly I here offer them such Rules, as will be a certain conduct to them , and fully instruct them how to behave themselves, in all the Portions of that Sacred Day.

If this attempt be favoured and incouraged by the Religious Reader : I shall be animated then to aspire to a further degree of consulting his Spiritual advantage, by committing to the Press those other Directions which I have prepared for the guidance of pious Minds in the grand business of Religion.

In the interim, I bid such adieu; and incessantly implore the Tri-une Deity ; That these my weak endeavours may prove Auspicious.

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CHAP.

## CH A P. I.

*Of Saturday's Eve Devotion.*

**I** Shall wave all the Opinions I have read, concerning the beginning of the Sabbath ; because I would not here enter into a Controversy with any Man.

The Sentiments of Men are various, yet how different soever they may be otherwise, sure I am, all agree in this : That a due Preparation the Even before , will be a great help to perform the Duties of the Day following.

The Primitive Christians used to spend the greatest part of *Saturday* Night, in Fasting, Watching, and Prayer ; to fit them for the Duty of the subsequent Day : from whence, I suppose, our Church borrows the Custom of reading the Collect for the *Sunday*, upon the Eve foregoing. Nay, so zealous were they in God's Service , that upon the ringing of the Bell to Church , the Plowman used to leave the Plow , and the Tradesman his Shop , to join with the Minister in publick Prayers, for a Blessing on the Sabbath.

A A

Which

Which Devotion of theirs, because this our degenerate Age is, for the most part, strangely averse to; and very few, if any, will have recourse to the House of God, there to perform their duty: Let them repair to their private Oratory; Let them enter into their Closets; Let Conscience there call an Audit in their Breasts; and both impartially judge the actions of the Week past: and how the Case stands, at present, between God and their Souls. Beg, O beg of God, Dear Christian! to give thee a true sight and sense of all thy Sins: which thou maist do in this following Prayer.

**O** Father of Light, and God of Love, grant me true Light, true Love, and true Wisdom; that I may clearly discern what doth please, or displease thy Divine Majesty: most earnestly desiring, even from my very Soul, to detest the one; and embrace the other. Illuminate the Eyes of my Understanding, that I may truly see my Sins, and Imperfections: strengthen my Memory, that I may duly confess them: and rectify my Will, that I may resolutely amend them.

Return, O my Soul! to thy Self, and to thy God. Lament, Repent, Amend. The Spirit indeed is willing, but the Flesh is weak: therefore turn thou me, O Lord; and I shall be turned.

turned. Convert thou me, and I shall be converted. Further me, I humbly beseech thee, with thy continual help, that in all my Works, begun, continued and ended in thee, I may glorify thy holy Name, and finally, by thy Mercy, obtain Everlasting Life, through Jesus Christ Our Lord. Amen.

*Questions to be put to our selves every  
Saturday Night.*

1. How have I this Week kept my Heart? Have I been diligent in putting away evil thoughts of sundry sorts? and have I kept my mind exercised with good and holy Meditations? Have I thought humbly of myself? Charitably of my Neighbour, and reverently of my Maker and Redeemer?

2. How have I this Week kept the Door of my Lips? Have not I uttered many idle, vain, and unprofitable words? Have I spoke of my Neighbour with that Love and Charity, as I would have others speak of me? Have I had that compassion of others defects, as of my own?

3. What aim had I in all my actions? Have I done them so purely for the Love of God, as I ought? or had I any Worldly respect in the doing of them?

4. How have I kept my Senses this Week?  
Have

Have not mine Eyes gazed upon wanton objects. Have not mine Ears listened unto filthy Communication? And my taste delighted itself in Gluttony and Drunkenness?

5. Have I been so truly thankful for God's Mercies, as I ought to have been?

6. Have not I, this Week, omitted my Prayers? Slovered them over? or suffered my thoughts to wander in them?

Lastly, Have not I been guilty of some crying Sin, that might justly cause God to reject them.

These Queries proposed, and thy Heart, O Christian! upon Enquiry, declaring thee guilty: with me say,

*Of these, and all my other Sins that I have committed from my youth up, unto this present day, I most heartily repent me, O Lord my God! and I am truly sorry for every thought, word, and act, by which I have provoked thy wrath and indignation against me: especially for my disobedience of so holy a Law; and extreme ingratitude to so bountiful a Lord. O God, I do acknowledge my self unworthy the least of thy Mercies, and obnoxious to the greatest of thy Judgments: but thou hast revealed thy self a God of Pity and Compassion, forgiving the Iniquities of such as truly repent, and acquitting those that voluntarily acquit themselves. Wherefore with a penitent and contrite Heart, I confess*



ness my own guiltiness ; resolving patiently to bear whatsoever affliction thou laist upon me for my Sins : hoping for Pardon , through the alone Mercies of our Saviour Christ.

And now, O most gracious and liberal Benefactor ! with my whole strength and faculties of Soul and Body, I praise and magnify thy name, for thy great and innumerable benefits , proceeding purely from thy bounty , and intended wholly for my good. Particularly , for preserving me this Week in the midst of so many dangers incident to my condition ; and delivering me from so many Calamities and Miseries due to my Sins.

Thou art my Creator , O my God ! and gracious Protector : thou art the ultimate end of my being, and the supreme perfection of my Nature, and under the shadow of thy Wings is my perpetual repose : from the Light of thy Countenance flows Eternal Joy and Felicity. To Thee be Glory and Honour , Adoration and Praise from all Creatures, now and for evermore. Amen.

And since thou hast ordained us the day to labour in , and the night to take our rest : as I praise thee for the blessings of the day past , so I beseech thee for thy Protection this Night. Let the Eye of thy Providence watch over me , and thy holy Angels pitch their Tent about me ; that being safely delivered from all dangers, and comfortably refreshed with moderate sleep ; I may be the better enabled to perform the employment of my condition,

*condition, and faithfully persevere in the duties of thy Service to my Lifes end. Amen.*

Beware of sitting up late your self on the *Saturday* Night, or of causing others to do so; Lest when you go into the House of God, to join with the multitude in Prayer, you are fitter to sleep than pray: differing little from the dead Bodies, asleep in their Graves. The one sleeps above the Earth; the other underneath it.

And when you are laid in your Bed, let not your mind run on Worldly thoughts: but think of the infinite Majesty of God, that you are then to meet, think of the great weight and importance of the holy Ordinances, then vouchsafed you; how they concern thy Salvation or Damnation, thy Everlasting Life or Death. Meditate on the short time thou hast to enjoy the Sabbath in: how near thy Life is to an end: how easily God can take down this Earthly Tabernacle: how there is no working, no labour, no striving in the other World, to which thou art going; and continue thus musing till the fire of Meditation begin to burn. If thou thus leavest thy Heart with God on *Saturday* Night, no doubt but you will find it with him the next Morning.

## CHAP. II.

*Of Awaking with God.*

**A**S soon as sleep hath unseal'd thine Eyes, lift up thy Soul in Thanksgiving to thy Maker for preserving thee that night, and affording thee a good beginning of a new day; especially a Sabbath day; to labour for his Glory, and the good of thine own Soul. And that you may be incited to perform this Act of praise, consider these several motives.

1. That perhaps many others not so sinful as thy self, have been hurried from their Beds to the Bar of Judgment; from a Bed of Down they have been cast into a Bed of Flames: yet God in his infinite Mercy hath spared you until now, to Repent, and prepare your Accounts.

2. Consider that many others are visited by God Almighty with Sickness, so that they cannot serve God in the Publick Assemblies: while you enjoy your health and free liberty, to go with the multitude into his Courts.

3. Consider that you are now brought to the beginning of another day, which when past, you shall never see again.

Thou

Thou maist possibly see more Sabbath Days ; but that space of time when the Sun is once set , thou shalt never see again any more. How careful then should'st thou be to improve this Day, so that it may turn to the best account. *Solomon* sends Man to School to the Ant, to learn this good Husbandry (*Prov.* 6, 7, 8.) Oh that we were as wise for the Bread of Life , that came down from Heaven ; as the poor Pismire for Bread , that springs out of the Earth !

The Sabbath is an Harvest ; and he that sleeps away his time in Harvest, is a Son that causeth shame.

The Seaman , or Mariner , observes his Wind and Tide, otherwise he cannot get to his intended Harbour : but Seasons of Grace are not like the Tides ; of which, if you miss one, you may get another. How careful then shouldst thou be to improve every Minute ?

Our Saviour Christ said to his Disciples concerning the Loaves and Fishes, *Gather up the Fragments that nothing be lost.* The like advice I give you concerning the Lord's Day: Gather up the Parcels thereof , Let no part of it be lost, no not the least Minutes ; which are pretious : to this end, Spiritualize all the objects you meet with in the Day ; as thus.

When first awake , think that God Almighty

mighty can as easily awaken you out of your Graves from the sleep of Death ; as he hath in your Beds, from the sleep of Nature : Let the rising out of your Beds, put you in mind of the Resurrection. And when you see the Sun, Let your Meditation be ; That if the rising of one Sun be so glorious, how glorious will that day be, when so many thousands of Bodies , far brighter than the Sun, shall appear to accompany Christ at the great Assizes ? Consider that this great Star must run in one Day , ten or twelve Millions of Leagues : and shall you make no progress in Virtue ? Consider that unwearied Harbinger is gone to take you up a Lodging in the Grave : each Minute is so much deducted from your Life. Follow therefore the Counsel of the Son of God, Work while it is Day ; for the Night cometh , when no Man can work. Let not then this Light burn in vain ; but endeavour by your own good Works, to let your Light so shine before Men, that they may see your Works , and glorify your Father which is in Heaven.

As thou art putting on thy Apparel, remember some of them were at first given as coverings of shame , being the effect of Sin ; and that they are made of the Excrements and Offals of dead Beasts , so that thou hast very little cause to be proud of them. Nay indeed

deed ; thou hast great cause to be humbled at the sight thereof : seeing the richest Apparel are but the fine covers of the foulest shame. Therefore as thou art Cloathing thy Body, endeavour to Cloth thy Soul with Christ's Righteousness, as with a Garment: Lest while thou art richly apparelled in the sight of Men ; thy Soul be found to walk naked in the sight of God.

Before thou betakest thy Self to thy Closet, breath forth thy Soul to God at thy first awaking, in this, or the like, short Ejaculation.

**O** Lord God, as thou hast awakened my Body from last Nights sleep, so by thy Grace awaken my Soul from the Lethargy of Sin, that at the general Resurrection I may arise to Eternal Glory. Amen.

### CHAP. III.

*Of Closet-Prayer, and the Preparations to it.*

**H**AVING thus fitted thy Self for thy Closet, before thou prayest take the wise Man's Counsel (*Ecclus. 18. 5. 23.*) Prepare thy

thy Self, and be not as one that tempteth God.

Now for thy better preparation observe these few Rules.

1. You are to remember when you settle your self in Prayer, you then place your self in the presence of God, whose Eyes indeed are upon all Men; but in a more especial manner upon those that call upon him in Prayer.

2. The consideration of his presence is to put you in mind, with what humble reverence both of Soul and Body, you ought to appear before so great a Majesty.

3. Lay aside all wrath and malice against your Neighbour. *I will, saith the Apostle, that men lift up holy hands without wrath* (1 Tim. 2. 8.) St. *Hierom* confesseth this of himself, that when he was angry he durst not enter into the Church, but *totum animo & corpore contremuisse*, He trembled very much both in Body and Mind. The Spouse of Christ is compared to a Dove, which some say is *sine felle*, without Gall. The very Heathens when they offered Sacrifice threw the Gall of the Beast away: and wilt thou offer to God the Gall of wrath, bitterness and revenge, with the Sacrifice of Prayer?

4. Banish all Worldly thoughts out of your Heart. Our Saviour when he taught us

to pray , by the Preface to the Petitions telleth us where our affections in Prayer should be, *viz.* in Heaven : *Our Father, which art in Heaven.* Therefore before you begin to pray, you are to resolve within your self, seriously to intend the Duty you are about, that your heart may not wander, but go along with your Prayers : Or if through weakness it happens to stray , to call it back again , and ask Pardon for it , in some such Prayer as this :

*Lord strengthen me , and restrain me , and lay not this weakness to my charge.*

Having entred thy Oratory, propose these few Questions to thy Soul , and engage thy self to an Answer.

O my Soul ! Wherefore art thou now retired into this place ? What is thy design ? What are thy Pretensions ? Where is thy God, whom thou comest to treat with ? Is he present ? Doth he hear thee ? Is he merciful ? Will he help thee ? What is the business thou art to negotiate ? Is it the saving thy Soul , or the satisfaction of Earthly desires ? What words wilt thou use to move God to hear thee ? What humble Gesture ? What profound Reverence ? Dost thou know who thou art before ? Is not Gods Eye upon all , to observe Head and Heart , Lip and Life ? Darest thou suffer thy thoughts then



then to wander? Will he be pleased with that Sacrifice he hath accursed, of drawing nigh to him with our Lips, when our Hearts are far from him?

Answer thy self briefly to every one of these Interrogatories, as thy own Conscience dictates to thee; for by this Discourse made to thy self, thou shalt be better prepared to discourse with God.

Having thus prepared thy self for Prayer, thou maist then fall down on thy Knees, and to thy ordinary Prayers (which must not on this Day by any means be omitted) add these following Heads of Prayers: suitable in some measure, to the solemnity of the Day.

1. You are to pray for the Minister, that God would give him the door of utterance, that he may open his mouth boldly to publish the mysteries of the Gospel: that he may speak the word truly, sincerely, powerfully, and profitably; delivering that which is suitable and seasonable to your condition.

2. You are to pray for your selves, that he would banish out of your Head all wandering, worldly thoughts, which may distract your minds in the hearing of the word, and so choak that Heavenly Seed, make it Fruitless: and that he would give unto you as attention to hearken; so Understanding to

conceive , Wisdom to apply , Judgment to discern, Faith to believe, Memory to retain, and Grace to practise , what you shall hear : So that the word may prove unto you, not a Saviour of Death unto Death, but of Life unto Life ; all which you may do in this following Prayer.

**O** Lord God , from whom alone are the Preparations of the heart , the day is now come, which being holy unto thee , I am to spend in thy more solemn Worship : many Sins there are by me not duly repented of, which may justly bring upon me a Curse instead of a Blessing ; especially my crying Sins . (Here mention thy particular Sins which thou hast found thy Self guilty of ; and also the Sins committed by thee, the last Week) that may make my Prayer an Abomination to thee. Accept, O Lord, this my Confession, and (at least) desired sorrow for them ; turn my heart from them for the future ; and through the blood of my Saviour, so remove the guilt of them, that they may not hinder good things from me. Let the effusions of thy Grace , both upon me and all the Congregations of thy People, be ever plentiful : Let my heart be fixed, that no vain or worldly thoughts harbour there ; while I am in thy House. Quicken me with thy holy Spirit , that I may draw near unto thee with a true Heart ; that I may be fervent

vent in Spirit, serving thee ; and that, receiving thy word with an honest and good heart , I may understand and keep it : and bring forth fruit with patience, and to perfection.

Remember thou thy Servants which are to dispence thy mysteries unto thy People , and especially him upon whose teaching I wait : Pardon their Sins and Frailties, open their Mouths, guide their Minds and Tongues, that they may deliver thy truths in the demonstration of thy Spirit : and let thy Work so prosper in their hands , that they may both save themselves , and them that hear them, that both may be built up in our most holy Faith , to the perfecting thy Church , and Eternal Glory of thy name thereby , through Jesus Christ our Lord and Saviour. Amen.

You may also add this Prayer.

**O** Lord ! Holiness becometh thy House, and dutifulness becometh me to go into thy Courts, and wait upon thee, and this is the great day of thy Service : thou that hast given me to see the light of this day, make me careful to do the duty of it ; timely to present my self unto thee ; and reverently to behave my self before thee ; that when I go hence , I may return with fruit and favour from thee , for Jesus Christ's sake. Amen.

When you go to receive the Sacrament, use this Prayer.

O Thou in whose Temple every man speaks of thine honour, whose Glory no mortal man can sufficiently express, whose Goodness no tongue is able to display, whose Holiness transcends all the perfections we see here below! overaw my Spirit, when I go with the multitude to the House of God, with the Voice of Joy and Praise. O let me consider, that it is the All-seeing God in whose presence I stand; and that holy Angels are sent to observe my Devotion! Give me sober Thoughts, holy Affections, devout Postures, steadiness of Mind, ardent Desires, modest Looks, and a grave Behaviour: especially now I am going to receive the Sacrament. Now, let all that is within me turn into holy breathings; banish from me all undecent thoughts; and if thou dost not think fit to free me from temptations before they come, give me Grace vigorously to resist them, that I may show my Zeal to thy Glory, by my abhorrence of all imaginations, that exalt themselves against the obedience of Christ Jesus. Amen.

## CHAP. IV.

*Of Family-Duty ere we go to  
God's House.*

**A**fter thou hast fitted thy Self for Church,  
thy next care must be carefully and  
conscientiously to perform Family-Duties :  
*Jos. 24. 15.* Let others do what they will,  
*I and my House* (saith he) *will serve the Lord.*  
In order to the performance of which duty,  
take along with you these following Rules.

1. See that your Servants and Children  
waste not away the Morning in sleep and  
idleness.

2. Cause them to join together in Prayer,  
reading, or any other Godly Exercise, *Gen.*  
*18. 19.*

3. Make them accompany you to Church,  
command their Bodies, though you cannot  
their Souls.

4. Inform your selves and them, what a  
great and glorious Majesty and Master you  
are to serve: a God so glorious, that the  
very Angels vail and cover their Faces, not  
being able to behold the brightness of his  
Glory. And if this lowly Reverence be per-

formed by them, who are in such nearness to God ; what posture is low enough for us, who, in comparison of those Heavenly Spirits, are viler than the ground we tread on.

5. Make them sensible, what poor Worms and wretched Creatures they are , Dust and Ashes ; their Hearts full of Putrefaction, and a sink of Sin : and therefore ought to come crawling , crouching and trembling , to the Throne of Grace.

6. Examine what Preparation they have made for the Sabbath ; whether they have not spent more time and care to dress their Body for the Eye of Man, than to deck their Soul for the Eye of God. Whether they have prayed in private for a blessing on God's Ordinance.

7. Inform them seriously of the great work they go about , what a weighty work it is, how that their Weeks Works are but toys and trifles in comparison of it. What are Sheep, Oxen, or Shops ; to Grace, Christ, and Heaven ? Exhort them all to be careful and serious in God's work, in Soul-Salvation-Work : and therefore they ought to prepare themselves with all their might.

Remember the Fourth Commandment binds you to look to all within your care, both Man-Servant and Maid-Servant , &c. Whosoever rides them unnecessary Journeys

on that day, the groans of the tired Beast, will rise up in judgment against them, and condemn them for breaking God's Command.

As Motives hereunto, consider

1. That it is God in a Family, not Man only that maketh it to prosper: so that if thou wouldest have it go well with thy Family; then oughtest thou to set up the worship of God in it. The Lord blessed the House of *Obed-Edom* for the Arks sake: so God will bless thy House, if the Ark, that is, his worship be there. Wouldst thou have thy Family flourish, set up the worship of God in it. Let no wicked Person remain in thine House. He that will not pray and join in the worship of God with thee; Let him not eat with thee. Make *Joshua's* resolution; *As for me and my House, we will serve the Lord.*

2. Remember you must be accountable to God for those Souls he hath committed to your charge: you ought therefore to take care that they be trained up in the fear of the Lord. See that none of your Family be given to any Vice, *viz.* Swearing, Drinking, Lying, or the like. Make choice of such Servants as fear God: chuse for him somewhat, and not altogether for your self. Enquire in the first place, whether they will submit to his word: if not, let them not come

come under thy roof. As thou wouldst not have the Devils Company in thine House; so do not entertain any of his Friends and Servants; but rather let it be an Harbour and Habitation of God's Children: for so shalt thou be blessed. You know that God blessed *Laban* for *Jacob's* sake: so may you likewise expect a Blessing, if you entertain such in your House.

*A Family-Prayer before we go to Church.*

**O** Lord, encrease our Faith, and by thy holy Spirit prepare our hearts to pray as we ought; and for Christ's sake accept this Morning Sacrifice of Prayer, though weak and imperfect, which in his Name, and by his Mediation and Intercession we offer up to Thee.

We humbly and heartily acknowledge thy infinite Wisdom, tender Love, and Fatherly Goodness towards us thy unworthy Servants, most vile and wretched Sinners, in that it hath pleased thee not only to give us a liberal allowance of time to do our own Works, and follow our own Callings and Recreations, for the health of our Bodies, and the necessities of this present Life: but also to appoint us one day in seven to attend upon thee, do thy Work, and fit our selves to keep with thee an Everlasting Sabbath in the highest Heavens.

*We*



We know, O Lord, that we are bound in Conscience to serve and worship thee every day of the Week ; and every day to set apart some time for Spiritual and Heavenly Exercises ; yea, and when we are in Earthly business, to carry Heavenly minds about with us : yet it hath pleased thee further to allow us one day in seven to attend wholly upon thee, and more thoroughly to acquaint our selves with thee ; with thy ways, and with our sinful and deceitful hearts : to wean them from the Love of this World, and set them upon Heavenly Joys.

And now, O Lord, as thou hast given us a day to serve thee ; fit and prepare every Soul to worship thee as we ought. To this end, give us the assistance of thy holy Spirit, that we may learn to redeem time, and number all our days, our Sabbaths more especially ; that so we may apply our hearts unto Wisdom : that we may now get wise, religious, believing and Repenting Hearts. O Lord, give us Grace to consecrate this day, as a day of delight, holy and honourable to thee : not doing our own Works, nor following our own Pleasures, nor speaking our own words ; but exercising our selves in duties of Piety and Mercy, publickly and privately : in thy House and in our own. So that we may make this Season a day not only of reconciliation for the Sins of the Week past ; but also a day of Preparation and spiritual Provision, furnishing  
our

our selves for the better performance of the duties of the Week to come.

And now, O Heavenly Father, we are going to thy House to partake of thy Ordinances, we beseech thee to go with us thither, and stand by us there; and bring us back again: rejoicing when we shall find our Faith encreased, our Hope quickened, our Zeal kindled, our Hearts inflamed with the Love of thee and our Brethren. Let us not, we beseech thee, make thy House, which is a House of Prayer and Spiritual Exercises, to be a Den of Thieves: but let us look to our Feet, that so we may be more ready to hear, than to offer up the Sacrifice of Fools.

It is a fearful thing, when this word which should be a Savour of Life unto Life, does prove a Savour of Death unto Death; as it does to many who regard not what they hear.

Grant therefore, O Lord, that we may take diligent heed what we hear, and how we hear: keep us we humbly pray thee, that we be not like unto them that be compared unto the high way; who do not so much as bend their minds to regard what is taught: nor to them, who are compared to the stony ground; who do it but shallowly and superficially: nor to them that be compared to the thorny ground; that do choak and smother it, with minding their ease, pleasure, gain and profit over much. But give us Grace to be like the good ground; who coming to the word with ho-

nest and good hearts, bring forth good Fruit, with Patience, and in good Season : So that keeping this day as we ought to do ; we may be translated to keep an Everlasting Sabbath in the highest Heaven. Amen.

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## CHAP. V.

*Of the great obligation that lies upon every one of us to worship God in Publick.*

**N**Eglect not publick Ordinances upon pretence of serving God in private : that God Almighty gives his Blessing both to private and Family-Duties , is most certain ; but to put God off with these , and neglect publick Worship : is to rob him of a greater sum , and pay him with a less.

It is worth our Observation , that the Sabbath and publick Worship of God , are by him joined together ; therefore let no Man put them asunder : *Ye shall keep my Sabbath, and reverence my Sanctuary, I am the Lord your God.* They then that despise God's Sanctuary , cannot observe God's Sabbath. Do but consider *David's* Tears for the want , and his Prayers for the fruition of Publick Ordinances ; even then , when he had opportunity

nity for private Performances : and surely then thou wilt esteem the Ministry of the word no mean mercy. See his sorrow for the want of them ! *I was driven* (saith he) *from the Sanctuary*, when I did but think of it, *my Soul was poured out like water* ; for I had gone with the multitude, I went with them to the *House of God*. Psal. 42. 3. *My Soul was poured out* (that is) was over-whelm'd with grief and even ready to dye ; when I compare my present condition with my former happiness, in the fruition of religious Assemblies.

How bitterly and passionately doth he plead with *Saul* ? *If the Lord hath stirred thee up against me, let him accept an Offering : but if men, Cursed be they before the Lord*, for they have driven me out this day, from the inheritance of the Lord. (1 Sam. 26. 19.)

How pathetically does he bemoan his own Soul ? *Woe is me, for I dwell in Meseck*, and have my habitation in the Tents of Kedar ! The loss of his Father, Mother, Wives, Children, Lands, Liberty, nay life it self; would not have gone so near his Heart, as the loss of the publick Ordinances. As his sorrow was great for the want; so was his Soul most earnest for the fruition of them.

How many Prayers does he put up for the liberty of the Tabernacle Psal. 43. 3, 4.) and Psal. 27. 4. *One thing have I desired of the Lord*

Lord, which I will seek after : viz. That I might dwell in the Tabernacle of the Lord, and visit his holy Temple. And (Verse 8.) When thou saidst, seek my face ; my heart said unto thee, thy face, Lord, will I seek. David at this time was banished the Temple, and he among other reasons useth this argument to restore him to his happiness ; as if he had said : O God thou hast commanded me to worship thee in the Temple. To appear before thee is my delight ; my heart desires to seek and see thy face there. Thus he prays to God for the performance on his side, that he might be enabled to obey God's Precept. Peter and John went up to the Temple at the hour of Prayer (Acts 3. 1.) and St. Paul reasoned in the Synagogue every Sabbath day (Acts 13. 14.) those that by their practices condemn publick worship, have neither Christ nor the Apostles for their Pattern. One of the Jewish Rabbies hath a saying, he that dwells in a City where there is a Synagogue, and cometh not to Prayers, *merito dicitur vicinus malus* : if thou forsake the Assembly of God ; how useful thou maist be to others Bodies, I know not : but I am sure thou art neither to thine own Soul, or theirs ; in neglecting God's service.

Consider the condition of Primitive Christians, who were forced to serve the Lord with

with fear, and attend his Ordinances with trembling : who built Churches underground, rather than they would want the opportunity of serving God in Publick.

Consider also how *David* bemoan'd himself, counting Swallows and Sparrows in this much better than he, because they could build their Nests in the Temple, while he was banished from it. (Psa. 84. 1, 2, 3.) *How amiable are thy Tabernacles, O Lord? My Soul longeth, yea even fainteth for the Courts of the Lord: my heart and my flesh cryeth out for the living God. Yea, the Sparrow hath found an House, and the Swallow a Nest for her self, where she may lay her young: even thine Altars, O Lord of Hosts, my King and my God. Did David, being abridged thereof, thus bemoan himself? Surely then we should count it a great Mercy, that we have Publick Churches and Oratories to go unto, without any lett or molestation; that we have no Tyrants, no Foreign Enemies, no Rods, no Axes, no noise of War to affright us from God's publick Ordinances: what cause of rejoicing is here?*

But yet, if this liberty of ours make us wanton, and the plenty God gives us tempts us to Licentiousness: if instead of growing better we grow worse: if the *Manna* we have, do not make us to hunger and thirst after righteousness: we may have just reason

to fear God will remove our Candlestick from us, and give it to a Nation that bringeth forth better fruit than we have done.

Perhaps you say, you spend your time as religiously at home as you do at Church; that you Read, Pray, Catechise, and the like: but I must tell you, you do all this out of Season; you mis-time and misplace duty, and you should not use one Ordinance or Duty, in plain contempt and neglect of another; you cannot expect God's Presence, nor look for the gift of God's Grace, in a way of Disobedience to his Command, and neglect of his appointed means.

When God sets up the Ministry of the word in any place, his Spirit then opens his School, and expects that all that should be taught, should come thither: Now (saith the Learned Mr. *Gurnal*) whether is it most fitting, that a Scholar should wait of his Master at School; or that the Master should run after his Truant Scholar at play in the Field, to teach him there? And again, put Case (saith the Reverend Dr. *Sherlock*) any of you were a Father of a numerous Offspring, and that without any express Command, most of your Children should agree by common consent to visit you together, to ask your Blessing, and pay their thankful acknowledgment to you for your care of their

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Education,

Education, and the liberal provision you have made for them; but one or two of them should chuse to come in private, when no body sees them, and obstinately refuse to come with their Brethren; though they were censured by them for undutifulness and ingratitude. Now if Man would not accept of such a private acknowledgment: shall we expect that God should? God is a publick Benefactor, and upon that account may challenge publick Worship at our hands; nay indeed God himself instituted it. In the Jewish Church the Sacrifices were publickly offered up by the Priest: He likewise appointed a publick place for Worship, viz. The Tabernacle at *Jerusalem*, which would have been of no use, if there had been no obligation to publick Worship: and this is enough I should think, to satisfy any reasonable Man, of their obligation hereunto.

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## CHAP. VI.

### *Of our going to our Parish-Church.*

**H**AVING thus fitted thy Family for God's House, repair with them to thy own Parish-Church: otherwise you will discourage



rage your Minister, and set your Neighbours an ill Example.

Remove all prejudices against thy Pastor, especially these two, which because most common, I shall therefore instance in them. As (1.) Against his Parts. (2.) Against his Life.

I confess it is a mercy to sit under a Pastor that hath both Parts and Piety, Gifts and Grace too : and wert thou to chuse thy Dwelling, I would advise thee to bear with many outward Conveniencies to sit under such a Ministry : but suppose thy Teacher be, at least in thy thoughts, a Man of mean Parts, and his pains will yield thee little profit, that is no excuse for thy not hearing of him. Shall the Divine *Herbert* be Umpire in the case : Consult his Church-Porch, and *Page 15th*, he speaks excellently to our purpose.

*Judge not the Preacher, for he is thy Judge :*

*If thou mislike him, thou conceiv'st him not.*

*God calleth Preaching Folly. Do not grudge*

*To pick out Treasures from an Earthen Pot.*

*The worst speak something good ; if all want sense,*

*God takes a Text, and Preacheth Patience.*

*He that gets Patience, and the Blessing which Preachers conclude with, hath not lost his pains.*

*He that by being at Church escapes the Ditch,  
Which he might fall in by Companions, gains.  
He that loves God's abode, and to combine  
With Saints on Earth, shall one day with  
them shine.*

*Jest not at Preachers Language or Expression:  
How know'st thou but thy Sins made him  
miscarry?*

*Then turn thy faults and his into Confession:  
God sent him whatsoe'r he be. Oh tarry,  
And love him for his Master; his condition,  
Though it be ill, makes him no ill Physician.*

A Condemn'd Person will esteem a Beggar when he brings a Pardon: How beautiful then are not only the Lips, but the hands of those that bring glad tidings of Peace?

Dear Christian Brother! I pray resolve me: Do the efficacy of the Ordinances depend on the parts of a Man, or on the power of God? May not a costly treasure be brought to thee in an Earthly Vessel? Thou maist light a Candle as well by a Brimstone Match, as by a great Fire. A small Damself was instrumental for Naaman's recovery both of his corporal and spiritual Leprosy: And who art thou that none must instruct thee, but such an one that like Saul, is higher than others in gifts and abilities? I wish it proceed not from the Pride of thy Spirit: a pick-

a picking Stomach argues a Diseased Body ; and an itching Ear cannot argue a sound Soul. The industrious Bee sucks Honey from the Thyme, an harsh and dry Herb. The Meat is as good in a Pewter , as Silver-Dish. If thou goest to the Table only for Sawce, and the Church for Stile and Elegancy : I dare be bold to tell thee , that thy heart is not right towards God.

2. As to thy prejudice against his Life which gives the lye to his Lips. I must needs confess , the night ushers in more Stars than the day opens Eyes to behold a Ministers Actions, Ears to listen to their deportment, and Mouths to proclaim their actions through all Provinces : and they that forget their Sermons will remember their faults to Patronize their own. But if the Providence of God should place thee under such a Minister (which is no small unhappiness) yet is he not to be rejected.

God Almighty fed *Elijah* by a Raven : and so may he feed thee with Heavenly Manna, by a sinful Minister ; who may convert thy Soul. The reason is (as before) because the operation of the Word, does not depend on the Piety of the Preacher, but upon the free Grace and Power of God. A blind Man may hold a Candle and give light to others, while he himself remains in the dark. The Scribes

and Pharisees were many of them vicious Persons, yet sitting in *Moses's* Chair, Christ commands his Disciples to hear them. He did not forbid them to hear their Doctrine, but to forbear their doings.

## CHAP. VII.

*The Souls Soliloquy as it walks to God's House, and behaviour there.*

**O**Rder thy business to come before the Prayers; for many and mischievous are the consequences of coming late.

1. You rob your self of the opportunity of private Prayers, for a blessing upon the publick.

2. You lose the benefit of publick Confession and Absolution; which are of huge esteem and value to all that are wisely Religious.

3. You willingly deprive your selves of part of God's publick Worship, which is both a Sin, and a loss of so great account, as cannot easily be expressed, nor ordinarily believed.

As you are going to Church, you may make use of this Soliloquy.

O my Soul ! Let *Uzza's* Death make thee careful , how thou enters irreverently into God's House. If we be so careful to come with clean Apparel before an Earthly Prince, much more should we with clean Hearts and Souls , approach our Heavenly King. A Prince may not regard how his Servants go in his Kitchen ; but when they come into his Presence-Chamber, he expects they should look to their Carriage and Words. God indeed, O my Soul ! expects more honour in our religious acts, than in the ordinary actions of our Lives : for in the first, we directly design his honour and service ; and if we do not perform them seriously , the greater is our Sin.

Think then , O my Soul ! how choice God was in the Law, about all things relating to his Worship : the Tabernacle and Temple must be of the best Wood , the purest Gold , and the finest Linnen. The Persons must be without blemish (*Lev. 2. 17.*) the Sacrifice must be perfect, without spot ; the best of the Flock, the best of the Beasts, the fat that covereth the inwards. And what, O my Soul, dost thou think was the substance of these shadows ; but this ? that God will be served by holy Men , in the purest and holiest manner : and that we must be exact, both as to our Persons and Performances.

Great Persons are impatient of contempt and affronts ; especially when offered to them in their own Houses. God will sooner overlook thy forgetfulness of him in thy Trade, or Travels, than in the Tabernacle. When thou drawest nigh to him , he will be Sanctified, either by thee , or upon thee : if thou refusest to give him glory in thy Service ; believe me, he will get himself Glory by thy Sufferings. His worship is his Presence, his Face ; and look for his Fury , if thou darest him to his Face.

The Waters of the Sanctuary, are like the Waters given to a suspected Wife : if Innocent they witness her Honesty, and made her Fruitful, though Barren before. But if guilty, they caused the Belly to swell , and the thighs to rot. If thou makest Godliness thy business in the Ordinances of God , it will make thee fruitful, if barren of good Works : but if thou beest formal and perfunctory, and goest thy round in religious Duties, never minding the true end of them, nor thy Carriage in them : thy Prayer will be an abomination ; the word , a favour of Death unto Death ; and the Sacrament a Seal of thy Damnation.

*When thou comest at the Church-Door, say ; Surely the Lord is in this place : how dreadful is this place ? It is no other but the House of God ; the Gate of Heaven.*

*When*

*When you enter into the Church.* O my Soul! where ever thou art, thou art under God's Eye; and therefore shouldest thou be no where prophane: but now thou art in his Church, thou art in his immediate Presence. How holy oughtest thou to be? How devout thy Behaviour? We read (*Exod. 25. 37.*) *Moses* was commanded to light up seven Lamps in his Tabernacle, the place of his publick worship: and why seven Lamps? What was the substance of these shadows? in short this: that nothing shall escape his notice. He seeth what uprightness and seriousness there is in thy Prayers and performances; whether thou art Praying, Reading, Hearing, or Singing: and after what manner thou dost them, whether slothfully or diligently. His Eye is always upon thee; and his Eye-lids try thy actions: to reward or punish them.

*When you view the Baptisterion or Font.* Give hearty thanks unto God for your Christendom, that by Holy-Baptism he hath called you to a state of Grace and Salvation through Jesus Christ: and humbly beseech him, that you may continue in the same to your Lives end. For if you Apostatize, you are guilty of an horrid Sin; and must answer for it at the great and terrible day of Judgment.

It was a custom in the primitive times,  
that

that such as were Baptized did wear a white Stole : a Ceremony, to signify the purity of Life, the Baptized was to lead. *Eliodophorus*, after his Baptism, turning a Persecutor of the Church, *Marilla* the Minister that Baptized him, in an holy indignation, brought forth in publick the white Stole, saying : *This do I keep against thy coming to Judgment, to testify thy Apostasy from Christ.* So be thou assured, O Christian ! that the Water with which, the Minister by whom, the people before whom thou wert Baptized, shall rise up against thee in Judgment ; if thou dost not walk in newness of Life.

*When you behold the Eleemosynary, or Poor's Box.* How much am I bound to the good Providence of my Heavenly Father, who hath raised my condition in this World to be in the number of those that abound, not of them that want, since 'tis more blessed to give than to receive.

*When you view the Communion-Table say,* What shall I render unto the Lord for all the benefits I have received at his hands ; I will take the Cup of Salvation, and call upon the Name of the Lord.

*When you view the Pulpit.* Remember how many good Lessons you have received thence, the which not being carefully practised, will rise up in judgment against you, in the great Day



Day of your Tryal: resolve therefore for the future, to be a doer of the word, not hearer only, deceiving your own Soul.

*When you view the Church-Bible upon the Desk.* Remember, that this is the Book of Life; the sacred Code; the Divine Volume; the infallible Oracle of Heaven; and that you are obliged to consult it with all manner of Devotion, and to inform your selves thence, what is the will and pleasure of the great Ruler of the World.

When you have meditated a while on these objects, fall down on your Knees in your Pew; and offer up this, or such like Prayers.

**O** Lord my God! There is no mortal Man worthy to stand at thy Door, much less to appear in thy Presence: yet how oft have I presumed to approach to thee; without that preparedness of heart, without that dejection of Soul, without that true and holy reverence which becometh thy Child. Pardon, O Lord, I beseech thee pardon my irreverence in so sacred a place, and distractions in my Prayers; and give me grace to demean my self so reverently and zealously, now I am in thy House and Service: that my Prayers may come up before thee as incense; and the lifting up my hands as a Morning Sacrifice. Grant this for Jesus Christ's sake. Amen. Or

Or

**O**pen my Mouth , my Lord and Maker,  
 to bleſs and praise thy Divine Majesty.  
 Cleanſe my heart from all curious, noxious, and  
 deſtructive thoughts : enlighten my underſtand-  
 ing to know thee, my will to obey thee : ſettle my  
 attention ; excite my Devotion to praise thee.  
 That I may worthily, reverently, religiously,  
 perform this Morning-Sacrifice of Prayer ;  
 through the virtue of thoſe moſt pure and perfect  
 Praises, which thou, O Jeſu, my Redeemer, of-  
 feredſt up on Earth, to thy Eternal Father ;  
 Mine may be now acceptable in thy ſight.  
 Amen.

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## CHAP. VIII.

*Of our behaviour at Church when the Mi-  
 niſter is come unto it.*

**A**S ſoon as the Miniſter begins the pub-  
 lick Worſhip, lay aſide all your other  
 Meditations and Prayers, and apply your  
 mind to attend diligently, and to join de-  
 voutly in every part and paſſage of Divine  
 Service ; conſidering it is the great end of  
 your coming to Church ; and your buſineſs  
 there is to ſerve the Lord, with your Chri-  
 ſtian Brethren in publick.

I. There-

1. Therefore when the Minister exhorts you out of the Word of God, to confess and acknowledge your Sins and Wickedness, harden not your heart, but with all possible humility, both of Body and Soul, say after the Minister in the Confession of your Sins ; and endeavour to let your Heart even melt and bleed in the bewailing your Offences : and to this , and every act of Divine Worship, neglect not to say , *Amen*. For that is as it were the Seal to confirm to your Soul , the benefits thereof. The *Hebrews* have a saying, that whosoever says *Amen* with all his might, opens the Doors of Paradise.

2. After Confession , when the Minister comes to the words of Absolution ; bow down your Head and say softly in your Heart: *Lord , let this Pardon pronounced by thy Minister, be effectual to my Soul ; and Seal thereunto the Forgiveness of all my Sins.*

3. The Psalms and Hymns are to be answered Verse by Verse , with the Minister, that so all may join and bear a part in the Service of God ; for in his Temple do every Man speak of his Honour : and here, though you cannot read , yet your Heart may join with them that do read ; and your Mouth also may shew forth the praise of God, by saying after every Psalm , *Glory be to the Father* : adding always, *Amen* ; to shew and express

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 to bleſs and praise thy Divine Maieſty.  
 Cleanſe my heart from all curious, noxious, and  
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press how affectionately you desire the Glory of God.

Be not silent, nor ashamed, publicly and audibly, to make Confession of your holy Christian Faith, when you are thereunto called by the Minister; for this is a duty you owe both to God and Man. It is an act of God's Worship, and a Declaration that you hold the same Faith with all true Christians: and therefore it is required of you, not only with the Heart to believe unto Righteousness; but with the mouth also, that Confession be made unto Salvation.

And when the Confession of Faith is publicly pronounced, do not sit and loll, as if you were not concern'd at it; but stand up with the rest of the Congregation: to signify and declare, that you will stand to this Faith, and earnestly contend for it, as being the same which was once given to, or by the Saints, the holy Apostles.

I have read that it is a Custom in *Poland*, that the Gentlemen draw their Swords all the while the Creed is a reading: intimating thereby that they will defend it with their Lives and Blood. Be you, Christians, as ready to assert and maintain your holy Faith; and resolve to attest it with your dearest Blood, if there be occasion.

If any Child be brought to Church to be Baptized;

Baptized ; sit not still , as if not concerned in that Office : but let it remind you of your own Vow ; and put up this short Prayer in behalf of the Infant.

*Grant that all those that are to be admitted to the Fellowship of Christ's Religion ; (and to this Infant more especially) may eschew those things that are evil ; and follow after that which is good.*

When any Woman comes to be Churched, reflect on the Mercies that thou receivest from God, to make thee thankful ; and with a low Voice, put up this Prayer to God.

*O Lord, as thou hast delivered this Woman, thy Servant, from the pains of a temporal ; so, I beseech thee to deliver both her and all here present, from the pangs of an Eternal Death.*

When you see any come to be Catechised, make not light of it, but after this, or the like manner pray.

*O Almighty and Everlasting God! who ever makest thy Church fruitful, with a new, a numerous Issue : increase Faith and Understanding in our newly instructed, that they being born again may be joined unto the Sons of thy adoption, through our Lord Jesus Christ.*

When you hear the Banes of Matrimony published in the Church, fall not into Laughter (as the manner of some is ;) for it ill becomes the Sacredness of the place, and argues

gues our irreverence to God. We should show our selves better Christians, by falling down on our Knees, and praying at the same time for a Blessing from God on them. O let us then reflect on our own Vow and Promise in Marriage, how we have performed it: and let us make it also an occasion of a fresh Engagement in our selves, to keep it most strictly.

I am not of the opinion of the Papists, that Marriage is a Sacrament; but I look upon it as a most solemn engagement among Men, and Sacred: being a Vow made before God, and witnessed by many: and therefore a subject proper for seriousness and devotion. When you sing unto God, let your heart make melody: Take heed, that when your Voice is high, your Heart be not dead, flat, and low.

1. When the Word is read and preached, mind it: and say, this is the Word of God, 'tis his Command, and dare I disobey it? O that my ways were made so direct, that I might keep God's Statutes!

2. When you hear the Curses denounced against Sinners, tremble if thou beest guilty of any of the Sins.

3. When you hear God's Calls and Invitations, his rich Promises and Allurements, say: What, shall I refuse them? Doth God knock



knock at them : and shall not the Everlasting Doors of my Heart fly open , that the King of Glory may enter in ?

Lastly, While the Minister is pronouncing the Blessing, post not away (a fault too common every where) but hope, desire, and believe it shall come down upon you. Remember the punishment of *Judas* , he stayed not for the Blessing , but went away , and dispatched himself. That you may not forfeit God's Protection , and be given over by the Almighty , as he was : I pray stay till the Blessing be pronounced ; and after it is ended, fall down on your Knees, and offer up this short Ejaculation.

*O Sweet Jesu ! bestow on me this day thy Blessing, with this of the Minister : preserve me from all Sin , and give me perseverance in thy Service ; that at the last and dreadful day of Judgment, I may receive that happy Benediction, among thy Elected and Predestinated Children : Come ye Blessed Children of my Father , and inherit the Kingdom prepared for you from the beginning of the World.*

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## CHAP. IX.

*Of our due behaviour between Morning and Evening Service.*

*At your returning home.*

**L**ET your return with your Family home be with the same gravity and care, as was thy passage to the Church. Let your talk be rather of what you have learnt or heard, than of any Worldly matters: except necessary occasions enforce the contrary. If any of your Neighbours talk Heavenly, mind them; but if their Discourse favour of the World, either reprove or leave them. This I mention, because I perceive it the custom of many, as soon as the Word is out of the Minister's Mouth, to have the World in theirs. The main Questions, as soon as gone out of the Church, are usually these:

What News do you hear? How does Corn sell? What a Crop have you upon the ground? Such a Person, has he not the best Corn in the Parish? Poor barren Souls! emptiness of Grace surely; or your Discourses would be more savoury, more seasonable,  
more

more Heavenly. Have you no better things to employ your Heads and Tongues about? Ask rather, what good Word you have heard to day? How are we to provide for Eternity? How strait is the Gate, and narrow the Path that leadeth unto Life? and how few there be that find it? And alas! how miserable shall I be, if I miss thereof?

The Devil is always upon his Watch, ever busy, and labours continually to furnish Peoples Hearts with frothy and vain Discourse; by that means to hinder the efficacy of the word, and the good of many a poor Soul. But alas! The fourth Commandment ties up the tongue as well as the hands (*Isai. 51. 13.*) not speaking thy own words. The tongue is there commanded to rest from talking of Worldly matters, as well as the hand from servile and Worldly Works. How blame-worthy then are they, who make the Lord's Day a Day of reckoning with Workmen and Servants: a Day of idle talk, about their Pleasures, Profits, or other matters?

As soon as you are come home, before you refresh your Body, enter into your Closet: offer up this, or such like Prayer.

**I** Do humbly and heartily thank thee, O Lord,  
Heavenly Father, for that wholesome Do-  
ctrine and comfortable Instruction, which, this  
D 2 Morning,

*Morning, I have heard out of thy holy word, by the mouth of thy faithful Servant : and I do heartily beseech thee, that passing by my Sins and Infirmities of hearing, thou wouldst so imprint the same in my memory, and bless it unto me; that I may believe it with my heart, and practise it in my Life and Conversation. Good Lord, Let not the sweetness, and savouriness, of any bodily food, which I am to receive of thy bounty, put the relish and remembrance of thy Heavenly word out of my mind : but grant, that in feeding my Body, I may feed my Soul by holy Meditation of the things I have heard : and together with my bodily sustenance, may call to mind the food that never perisheth. And as it is thy will, that I should use thy good Creatures with Wisdom and Sobriety every day : So give me Grace this day especially to do so : that they may not make me the more unfit to partake of the spiritual food thou hast prepared for me ; to the glory of thy name, and the good of thy Saints, and my own eternal welfare and Salvation, through Jesus Christ, my only Redeemer and Advocate.*

Having finished your Prayer in the Closet; depart to your Company, and the necessary refreshment of your Body, which this Day was not appointed to abridge you off.

While you are at Dinner appear chearful eating your meal in singleness of heart : rejoice before God ; but let not your joy be

by any means, wanton, idle, vain, intemperate.

At Dinner observe these few Rules.

1. Beware of making the Lord's Day a time of Feasting your Neighbours : For though it be lawful upon this day to make such Provision , as shall be convenient for your own Family , and for the relief of the Poor : yet to make solemn Feasts upon it (as is the custom of too too many) whereby Servants are kept from publick Ordinances, and our selves and Guests are more indisposed to the Duties of God's worship and service, must needs be unlawful : for though we be not forbidden upon the Lord's Day, to kindle a fire for the dressing of meat ; yet we must take heed that we make not such a flame as shall kindle the fire of God's wrath against us.

2. When you are set down to Dinner, having begged God's Blessing on the food , eat no more than will fit and enable you comfortably and lively to serve God. If temperance be required in our Meals, on the Week Day, as (*Luke 21. 34.*) much more on the Lord's Day. Many fill their Bellies so full, on this day, that they are fit only to lay their drowsie heads on the Devil's Pillow of sloth : and not at all in a capacity of repairing again to a spiritual repast in the House of God, and to partake of his Heavenly Viands.

3. Talk of God's Word sitting down and rising up. Let your Hearts be heavenly, and your Discourse savoury, seasoned with Grace: a Table without some good Discourse, differs but little from a Manger.

One of the Fathers wrote this of the Primitive Christians, that they were so holy in their Talk at the Table, that one would have thought they had been at a Sermon, rather than at a Supper. And *Luther* has a large Book in *Folio*, of the pious Expressions he used at his Table: that indeed was his Pulpit, where he read many profitable Lectures. When therefore thou art at a full Table, consider God's Mercy in feeding thee; while there are so many *Lazarus's*, that would be glad of the Crumbs that fall from the rich Man's table. When thou eatest thy Bread with a good Appetite, say thus to thy self: If the bread be thus savory to an hungry Body; how sweet, how savory is that which comes down from Heaven to an hungry Soul! and then pray: *O God, give me evermore of this bread!*

4. Forget not God's Servants, but invite the Poor to Dinner with thee, that day. *The poor ye have always with you*, (saith Christ :) and why have we this *Memento*, think you? But we should exert our Charity, according to their Indigence and Necessity? If we be-  
long

long to Christ, we are to relieve the oppressed, clothe the naked, and feed the hungry : himself will do it ; though he works a Miracle for it. Flesh and blood is not prone hereunto ; and therefore such munificence must needs argue a better and higher Principle than ordinary. For as when we see the bank of a River, and the ground next to it, wet alone, we gather that the River hath overflowed there : but when we see the furthest and remotest ground wet also, then we know that the Rain hath done that : so when we see a Man doing good to his rich Neighbors, and Friends, we think this proceeds but from good Nature in him ; but when we see him doing good also to strangers and unknown persons ; when feeding the poor and needy ones, then we may well believe, there is more than good Nature in that Man : it is more than probable the Gift of Grace is there.

*After you have eaten and drank.*

I have now allayed the importunate craving of mine Appetite, and my body is satisfied with material Food ; but nothing can satisfy my Soul, but to behold the presence of God in Righteousness. Therefore, Dinner being over, either respect the Word heard that day, and read the Scripture, or some other good Book ; and call your own Heart and

Family to an account for what you have read or heard; and explain the same to them. This is commended to us by the Practice and Example of our Lord himself, who when he was come home, said unto his Disciples (*Mat. 13. 5.*) *Have you understood all these things? viz.* that he had preached to the Multitude. And (*Mark 4. 34.*) *When they were alone he expounded all things to his Disciples.*

Whereupon one observeth, That Christ by his Example doth instruct every Master of a Family, how to carry himself in reference to those under his charge on the *Lord's-day*, after their departure from the publick Congregation.

A treble Benefit will follow hereupon.

1. In respect to our selves: for the more you build up others, the more your selves are built up in Knowledge, Faith, and every Grace of God.

2. In respect of your Children and Servants; for it will make them to hearken more attentively to what is, in publick, delivered: when they know they shall be called to an Account for the same at home.

3. It will help much to the understanding and believing of what is heard: if at home you repeat it, conferr of it, and examine the Proofs made use of for its Confirmation.

2. Singing



2. Singing of Psalms is another Duty to be performed this day in our Families, as well as in the Church. Holy *David*, that sweet Singer of *Israel*, recommends it to us, (Psalm 92.) the Title of that Psalm, is, *A Psalm or Song for the Sabbath*: and it begins thus; *It is good to give thanks unto the Lord; and to sing praises unto thy name, O thou most high!*

For the manner of performing this Duty, we have the Apostle's Direction, in these words: *singing with grace in your hearts unto the Lord.*

1. It must be in, or with the heart, that is; our hearts must go with our Voices: the one must be lift up as well as the other: for God is a Spirit, and must be worshipped in our Hearts and Spirits, as well as with our Bodies.

Truly singing with the Voice, without concurrence of the Heart and Spirit, is no more pleasing to God, than a sounding Brass, and tinkling Cymball.

2. As we must sing in the heart, so with Grace in the heart: (*i.e.*) we must exercise the Graces of God's Spirit, as well as in praying; labouring to express the same Affection in singing a Psalm, as *David* in the penning of it.

If

If it be a Psalm of Prayers and Petitions, then must our Affections be fervent: if a Psalm of Praises and Thanksgiving, then must our Affections be chearful. Thus must the Affections of the Heart be suitable to the Quality of the Psalm.

3. Another Family-Duty is Prayer; for if this Duty ought to be performed every day, twice at least, *viz.* Morning and Evening: then more especially on the *Lord's-day*; a day wholly dedicated to the Worship and Service of God.

## CHAP. X.

### *Of resorting to the Evening Sacrifice.*

**W**Hen it is now almost time to repair to the Evening Service, call as many of your Servants as can be well spared, that they may accompany you to the publick Assembly: command their Bodies, though you cannot their Souls. And it may not be amiss (but right edifying) if some one Person read a Psalm suitable to the present undertaking, of going to worship God: such as the 84. *Psal.* or the 119th; one, or two parts of it being taken at a time, as occasion shall

shall serve; to which reading all ought reverently to attend.

And this being done, let the same Rules and Directions which were given touching going to Church in the Morning, be observed in the Evening: and let all (as before) resort to the publick worship; where your carriage ought to be the same, as was before directed.

Surely unless you and your House appear thus the second time before God; you cannot be said duly to sanctify the Lord's Day: but only to do it by halves. And now to move you to this duty:

Consider you are bound in justice to God to do it. Because God hath set a day, not a piece of a day apart for himself; and we should be more afraid to steal away God's time, than to steal away Mans Goods: the one is Theft; but the other Sacrilege.

God Almighty hath consecrated to his own Service the seventh part of our time; but if you come only in the Morning, you give him but the 14<sup>th</sup> part of it: nay, I fear, too many spare him only that time which their Morning attendance takes up, in our publick Assembly, on the Lord's Day. Now I appeal to thy own Conscience, Christian Brother! Whether it be a meet and fit thing, that rational Persons, Created by God, redeemed

deemed by Christ, should afford to the Worship and Service of Christ, and the great Concern of their immortal Souls, but two hours at the most on the *Lord's-day*: and that time perhaps spent in a formal, customary, cold, heartless Worship of the infinitely holy and just Deity; the tremendous, impartial Judge, both of Angels and Men. The *Jews* kept a whole day. holy in a grateful Memory of the lesser benefit of the Creation; and their Deliverance out of *Agypt*: and shall we grudge to spend a whole day, in remembrance of our Deliverance from Hell, and Death eternal?

We have not only greater Motives, but we have greater Means: they had only *Moses* and the Prophets; but we have Christ and the Gospel: they had the Shadow; we the Substance. And shall we that have more Means and Helps, put God off with less Duty, smaller Service, and shorter Performances? Nay, the very Heathens, guided by the Light of Nature, gave whole Days to their Dunghill Deities: and shall we Christians refuse it to a true God? You give your Bodies two Meals a-day, and will you feed your Souls but once? It was a rational Discourse of *Joseph* to his Mistress, (*Gen. 39. 9.*) My Master hath kept nothing from me but thee, because thou art his Wife: how then can I

*do this great wickedness, and sin against my God?*

God hath kept no Days in the Week from us, but only the First Day, because it is his Sabbath: how can we do this great Wickedness then, and sin against him? *Nathan's* Parable to *David*, may be applied to thee, O thou most prophane Sabbath-breaker! Hath God only one Day, which he hath kept to himself, and sanctified to his Service, and laid as it were in his Bosom: and shall Men be so unworthy, when their Hearts tempt them to Vanity, even to take this day to please and gratifie their own corrupt hearts in? When they are rich in time, and have six days for themselves; To entrench upon the *Lord's Day*: it is something too much. Nay, as it is unreasonable, so is it plainly contradictory to our own Prayers that day: for upon every Lord's Day Morning, as we make it our open Confession, so likewise a publick Prayer, after the reading of the Fourth Commandment: *Lord, have mercy upon me, and incline my heart to keep this Law.* As much as to say; Lord, we acknowledge we have neglected thy Day; we pray thee therefore pardon all our unchristian Sabbath-breaking for the time past, and give us Grace to observe the Christian Sabbath better for the future.

Now

Now shall we confess in the Forenoon, and transgress in the Afternoon? Will you beg pardon in the Morning, and sin again the same Sin before Night? Will you open your mouths to ask God's Grace, to sanctifie and keep holy the Sabbath-Day : and, it may be, prophane it in a graceless manner as soon as you are out of the Congregation?

But now to draw to a Conclusion. You that God Almighty have blessed with Families, I beseech you to take care of making any Visits on that day after Evening-Service, for by that means you may become guilty of a double Sin. 1. In neglecting to worship God your selves, in your Family. 2. In hindering others from doing that Duty. But if the Weather invite you into the Fields, let your Walk be such as *Isaac's* was, to meditate : and that you may not want matter to exercise your Thoughts about ; when you divert your self in the Field, meditate on these Ten Particulars.

1. The Greatness and Goodness of that God that you paid your Homage unto.

2. With the Vileness of Sin, and your selves, because of it.

3. With the Sweetness of Christ, and the Greatness of his Love, and Mercy.

4. With

4. With the Excellency of that heavenly Work you have been about, and the Gain of Godliness.

5. With the Vanity of the World, and all things therein.

6. With the Worth and high Value of your immortal Souls.

7. With the Rage, Subtilty, and Diligence of your Souls Enemy.

8. With the Deceitfulness of your Hearts.

9. With the Terrour and Torment of Hell.

10. With the unspeakable and everlasting Glory of Heaven.

2. Endeavour to spiritualize every Object you see.

*As you walk and travail by the King's Highway, say ; I am the way, the truth, and the life, saith my blessed Redeemer : the Way I must follow , the Truth I must believe, the Life I must hope for ; the Way which leadeth me, the Truth which teacheth me, the Life whereunto he bringeth me : the Way is undefiled, the Truth is infallible, and the Life without end ; blessed are they that walk in this way that leads to everlasting life.*

*When you behold pleasant Grounds, and variety of Objects ; O Lord, how manifold are thy works ! in wisdom hast thou made them all ; the Earth is full of thy Riches.*

*When*

*When you perceive a gentle Breeze of Wind;*  
Come, Holy Spirit, blow upon my Garden,  
that the Spices may flow out; make my  
Mind calm, serene, and quiet, breath upon  
me, and revive me with the Light of thy  
Countenance.

*When you hear a Clock strike, or perceive by  
the Sun the Hour of the Day.*

O how fast do hour after hour come on;  
Time hastening to be swallowed up of Æter-  
nity! So teach me, O Lord, to number my  
days, that I may apply my heart unto Wis-  
dom; wisely providing for that long day,  
wherein the Sun of Righteousness shall rise  
with healing in his Wings.

*When you see an high place:* Thy Mer-  
cy, O Lord, reacheth unto the Heavens,  
and thy Faithfulness to the Clouds.

*When you perceive a Dunghill:* O make me  
to know my self, and discover to me my  
false deceitful Heart, and the Odiousness and  
Loathsomness of my Sins, that I may hate  
them with a perfect hatred.

*When you behold a stately House.* O God,  
make me in love with that City which hath  
foundations, whose Maker and Builder is  
God. Oh when shall this earthly house of  
this Tabernacle be dissolved, and I received  
into that Building, the House not made  
with hands, æternal in the Heavens!

*When*



*When beholding any Children or Infants.*  
 O Lord, out of the mouth of Babes and Sucklings dost thou prepare Praises for thy self.

*When beholding a beautiful Woman.* O Lord, let not this Creature's Face be her Pride, or the Beholder's sin or shame.

*If you see any Cattle to stray, think with your self.* O God, how apt am I to go out of thy way. I have erred and strayed, O Lord, like to a lost Sheep.

By such holy Ejaculations as these you may banish all Worldly thoughts out of your Mind, and keep the Devil (that is always busy to hinder the good Seed of the Word from taking effect) better out of your heart, than *Teresa's* holy Water, or *St. Anthony's* Sign of the Cross.

When you come home observe the same Rules that were given you before to be practised after Dinner, *viz.* to read the Scripture, sing Psalms, meditate, repeat the Word, &c. but when you have done all, look upon your selves as unprofitable Servants, and that you come short of what God requires or deserves at your hands. O what heavenly, fervent and zealous Prayers doth such a God deserve, such rich Mercy call for! God is worthy a better Tongue to praise him, and a better Heart to love him.

E

Disown

Disown therefore all your own Righteousness, and expect all the Blessings you have prayed for, through the alone Merits of Jesus Christ.

## CHAP. XI.

### *Evening Exercise.*

**T**HE Day thus happily sliding away, draws on the Night-season, and there remains an Evening Exercise in order to even our Accompts with the great Father of the Family, concerning our days labour in his Vineyard.

Before therefore you take your repose at night, look over your days work, search back into every hour of the day, humble yourselves, and be heartily sorry for your mis carriage; bless God if you have received any good: Put these Questions to your Soul ere you betake your self to your rest.

First, How did I ly down or rise up, was God in my thoughts or no?

Secondly, How did I put up my Prayers in my Closet, did they proceed from my Heart, or Lip only? Have I gone this day with Joy into the House of God, have I heard

the Word, and treasured it up in my Heart?  
 Have not I aimed more at the information  
 of my judgment, than at the warming of my  
 affections? was it curiosity or piety that led  
 me thither? have I gathered my thoughts  
 together in the publick Prayers of the Church,  
 and have my heart and desires gone along  
 with the Supplications which the Minister of  
 God put up to Heaven? Have not I thought  
 of my Farm, Trade, and Oxen, while I have  
 been repeating after him? Have I read in pri-  
 vate, have I called my Family together, read  
 to them, instructed them, made them give  
 an account of what they did remember?  
 When I received the holy Sacrament, were  
 my thoughts fixed on the Cross of Christ,  
 and were my Soul affected with the great  
 mystery of God's Love, and did I meditate  
 on the Word as soon as I left the Church?  
 Was not the World in my Heart as soon as  
 the word was out of the Minister's? Did not  
 I eat and drink at Table more to please my  
 appetite than to repair the decayed strength  
 of my nature? Was my Discourse holy at  
 the Table, when I craved a Blessing? was  
 not my mind more intent on the meat before  
 me than on the God above me? have not I  
 been intemperate at my Meals, and eat and  
 drank more than nature required? have I af-  
 ter Dinner set my Servants to read, and did

I pray for them and with them. Have not this day been guilty of some crying Sin, for which God might justly punish me as he did the Fool in the Gospel, with Death, &c.

If upon enquiry you find you have made any progress in Vertue, got ground of Satan and mastered your Corruptions; give God the Glory, by whose Grace you overcame them, and return him thanks in this following Prayer.

**P***Raise the Lord, O my Soul, yea, let all that is within me praise his holy name: praise be the Lord from the rising up of the Sun unto the going down of the same: thou art my God, and I will praise thee, thou art my God, and I will bless thee, who hast preserved me this day from falling into Sin, and hast kept me from the power of the evil one; for my Soul is this day escaped as a Bird out of the Snare of the Fowler the Snare is broken and I am delivered: my heart standeth in the name of the Lord, who hath made Heaven and Earth.*

But if upon enquiry you find, that you have been guilty of many Frailties and Imperfections, if you have not been so devout as you ought to have been in your Prayers: affect your Soul with the sense of your Sin in this following Prayer.

**A**H frail, weak, and wicked Wretch, art thou not ashamed to remain still in thy wonted negligences and tepidities, to sing the same sinful Song after so many Vows, Promises and purposes of better Obedience? wallowest thou still in the same mire, and lyeest thou still snorting in the same Bed of Sensuality? O horrid ingratitude, if thou wert now summoned to give up thy just accounts, what couldst thou answer for so much time mis-spent, so many inspirations neglected, and so many Graces abused? thou approachest nearer Death and Eternity, but recoilest backward in religious Piety and Perfection; wilt thou still lye sleeping in this dangerous Lethargy? is this the grateful and dutiful Service thou renderest thy Creator, for having afforded thee all convenient means to repent, for having so patiently expected thy Conversion and amendment?

Alas, my Confounded Soul, what will become of thee, what course wilt thou steer, and when and how wilt thou begin? Ah sinful Wretch, prodigal Child, disloyal Friend, sue to thy Physician, return to thy Father, repent thee of thy Disloyalty, request Pardon, Grace and Love; resolve to repent for what is past, and amend for the time to come; and from this moment consecrate the remainder of thy Life to his Service. And now, O my Lord, as thou hast given me Grace to frame this Resolution; so give me strength and courage to put it in execution.

But if upon Inquiry, you find you have greatly broken the Sabbath-day, neglected his publick Worship, relapsed into some crying Sin, which without God's great Mercy will bring upon you speedy Death and Damnation; affect your Soul with this Prayer.

**O** My good God, Father of all Comfort and Compassion, Creatour of Heaven and Earth, and Redeemer of my poor Soul! behold here a poor Worm prostrate at the feet of thy Divine Majesty, humbly craving pardon for all the Iniquities and Impurities that I have committed against thy Divine Majesty from my Youth up until now; especially those that I have this day committed against thee (such a Sin especially;) most justly provoking thy wrathful Indignation against me: the remembrance of them breeds an extreme Shame, Fear, and Sorrow in my now sensible, penitent Soul. Shame, for having left an infinite Good, to embrace an empty, fading nothing: Fear, for having forsaken the Light of Heaven, and the Life of *Æternity*, to remain in eternal Death and Darknes: Sorrow, for having offended thee, my God, who art so loving and liberal unto me.

Oh, that my Heart could rend asunder, with true Contrition and Compunction; and my Eyes dissolve

dissolve into a flood of Tears ; for having been disloyal to so faithful a Friend, and disobedient to so free-hearted a Father ! Mercy, dear Father, to thy prodigal Child ; Mercy, dear Lord, to thy sinful Servant : Pardon my past Faults, pity my present Follies, protect my future Frailties ; that with a clean, quiet, contented Soul, I may strive to please and praise thee all my Life long hereafter, and, in the end, die happily in thy Favour and Friendship.

O my Crucified Jesu ! my only Hope and Refuge : bathe me in thy Blood, beautifie me with thy Merits, bless me with thy Grace, by the Tears that issued out of thy Eyes, by the Prayers that came from thy Mouth, by the Blood that gushed from thy Wounds and Heart ; by all the Pains of thy Body, and Pangs of thy Soul, by all the Mercies of thy Divinity, and Merits of thy Humanity, by all that is dear and near unto thee in Heaven and Earth. Cleanse, quiet, clothe, comfort, content my sick, sinful, weak and wretched Soul.

O thou Lamb of God, that takest away the sins of the World, take away the world of sins that is in me. O thou that wert my Saviour upon Earth, be thou my Advocate in Heaven, pleading and interceding, that none of these Evils my sins have deserved, may fall upon my head.

Forget and forgive all the Crimes, Ingratitudes and Impurities of my Life past, and in

*particular, whatsoever through my carelessness have escaped my memory, and whatsoever my dreadful Judge may in the rigour of his Justice lay to my charge, that at the end of my days I may receive the end of my hopes, the Salvation of my precious and immortal Soul. Grant this, O Lord, for Jesu Christ his sake, Amen.*

Then fail not to add to this, this usual Prayer for the Evening.

Before thou goest to bed, be sure to offer unto God thine Evening Sacrifice of Prayer and Thanksgiving. This was shadowed out unto us under the Law, where the Lord required his Evening Sacrifice, as well as the Morning : therefore much more doth he require it of us under the Gospel. And truly if thou liest down in thy sins unrepented of, thou mightest haply awaken with Hell-flames about thy Ears. Thou mayst better and safer sleep with a Serpent in thy Bosom, than with a Sin upon thy Soul ; the one can only punish thee temporally, the other torments thee æternally. Before ever then thou suffer the Temples of thy head to take any rest ; beg, O Christian Brother, not only Pardon of thy Sins, but his Protection from all Dangers : which you may do in this following Prayer.

*Almighty*



**A**lmighty and Everlasting God, I yield thee most humble and hearty thanks, for that thou hast vouchsafed me of thy great Mercy and Goodness, to preserve me this day from all evil, and I also beseech thee, for thy bitter Death and Passion, most mercifully to forgive me, a wretched Sinner, all my Offences, which I have this day committed by thought, word, or deed; and hereafter to preserve and keep me from all danger, as well of Body as of Soul; to the end I may rise again in Health, to praise thy glorious Name, and joyfully to serve thee with a clean Body, and chaste Heart.

Whilst thou art going to bed, exercise thy Mind with these holy and heavenly Meditations. As thou art pulling off thy clothes, think how it will not be long before thou be stripped of all, and go out of the World, as naked as thou camest; as *Job* excellently expresseth it, *Naked came I, &c.*

And when thou art laid upon thy bed to take thy Repose, let it mind thee of thy Grave, thy Sheets of thy Shroud, and thy Sleep of thy Death, which indeed is the shadow of it; and labour to fall asleep with the sweet Meditation of it; and to that end, while thou art awake, exercise thy Mind with these or such like Meditations.

Beg

Beg of Christ, That you might imitate him in his Death, which you may do in these short Prayers.

1. Jesus died patiently.

O my Soul, how ill have we imitated our sweet Saviour in our Life and Manners ; let us at least strive to imitate him in his Death, by taking patiently whatsoever Cross and Affliction he shall lay upon us, following cheerfully to Mount Calvary.

O my Saviour, though my Soul be not forced out of my Body by such a violent Death as thine; yet imprint, I beseech thee, in my Soul such sweet Thoughts and Affections as thou didst feel when thou didst die for my sake.

2. Jesus dyed willingly.

O my God, give me health or sickness, life or death ; give me what thou pleasest, not my will, but thy will be done.

O my Saviour, thou being God's innocent Son, dyedst in the flower of thine Age, and shall I desire long Life, who am a Sinner, a Rebel, a Criminal ? I yield, Lord, I yield and submit to Death's Summons. Farewel, Earth ; farewel, World ; farewel, this Vale of tears and miseries ; Heaven is my happier home, Paradise is much more pleasant and agreeable, and Death is my way to it.

3. Jesus

3. Jesus prayed for strength and courage in the agony of death.

*O my Jesu, when my Glass shall be almost run out, when my Senses fail me, when my Strength decays, and my Breath almost spent; O do not thou forsake me, Dear Jesu, when all things else shall leave and abandon me.*

*Thou art graciously pleased, Compassionate Creator, to take pity on the Fowls of the air, and the Beasts of the Earth, and to succour them in time of need. O refuse not thy favours to a Soul stamp'd with thy Sacred Image and resemblance; but pity me, succour me, comfort me, and protect me from the hands of the Enemy.*

4. Jesus dying pardoned his Enemies, and pray'd for them.

*O my sweet Saviour, in honour of this thy fervent Charity, I pray forgive all them that have offended me in my whole Life time; it now heartily grieves me that ever I hated them, and were they here present, how humbly would I embrace them, and beg their Pardon. Give them, O my God, thy Grace in this World, and thy Glory in the next.*

Thus have I finished my imperfect Piece.  
And, O my God, as I began it by thy Goodness,  
so

so I end it with thy praise. Let not the weakness and simplicity of the Agent be the Readers discouragement : but, O my Heavenly Father, give me thy Grace to live up to these Rules, lest whilst I preach and write to others, I my self become a Cast-away.

F I N I S.

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